

A 9
SERMON

Preached at the
Opening of the New Chappel,
CALLED,
St. George's Chappel

In Queen-square in the Parish of St. Andrew
Holborn, in the County of Middlesex,
UPON

Whitsunday May 12. 1706.

By J. MARSHALL LL. D.
The Morning Preacher there.

Published at the Request of the Subscribers.

L O N D O N,
Printed for Samuel Keble at the Turk's-Head in
Fleet-street over against Fetter-lane, 1706.

SERMON

Preached at the

Opening of the New Chapel

called

St. George's Chapel



By the Rev. George Prentiss, D.D.
Rector of the Chapel

On the 12th of May 1840.

By J. M. A. R. S. W. A. L. D.

Printed at the request of the Rector

Printed by George Smith at the New Chapel
St. George's, London.

Printed by J. Marshall at the New Chappel of St. George in Queen Square in the Parish of St. Andrew Holborn in the County of Middlesex.

TO the very much Honoured Sir Streyn-
ham Master Knight, Thomas
Chamber and Daniel Child Esqs; the
present Trustees, and the rest of the Gentle-
men and others, Subscribers to the Building and
Finishing of the New Chappel of St. George
in Queen Square in the Parish of St. An-
drew Holborn in the County of Middle-
sex. This Sermon Preached at the Opening
of the said Chappel, and Printed at their
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And Faithful Servant

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Turks-Head in Fleetstreet.*

LEVIT. XXVI. 2.

*Ye shall keep my Sabbaths, and reverence my Sanctuary,
I am the Lord.*

WE are met here, by the good Hand of our God upon us, to celebrate before him with Thankfulness and Praise, two Festival and most joyful Solemnities; the one more General, and relating to the Universal Church, the other more special, and immediately affecting *us* in this particular Place and Neighbourhood. The former is the wonderful and miraculous Descent and Effusion of the Holy Ghost upon the Apostles and first Converts to the Christian Faith and Church, whereby they were impower'd to Work many Miracles, to speak all Languages, and shew such astonishing Signs and Wonders, as might at once fully convince all Mankind of the Power and Divine Authority of their Mission, might prove beyond all Contradiction the Truth and Excellency of the Faith and Doctrine which they delivered, and at the same time perswade with the greatest Efficacy and Advantage all their Auditors, all that heard and saw the Great things which God dayly and constantly wrought by their Hands, both the better to attend,
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the more stedfastly to believe, and the more affectionately and assiduously to put in practice, those Precepts both of Faith and Piety, which are most necessary to our Happiness, and which God designed by this means most effectually to bind upon us and recommend unto us.

And this *was* indeed the most convincing and effectual way to answer God's design, and bring to pass his gracious Intentions towards us: For *who* could resist, or refuse his Assent, where there was such Visible Characters of an Almighty Hand, signally interposing it self, and vouching for the Truth and Goodness of all that was spoken in His Name? And most necessary was it that God *should* some way or other thus interpose, to signify his Will and Pleasure to the World, in the great Affairs that were then transacting in it, the abrogating the Law, the promulgating the Gospel, the forming and establishing the Church of Christ, and setting it upon its only sure Foundation, which, by the Aid and Assistance of the blessed Founder of it, will stand fast for ever *against all the Powers of Darkness, and Gates of Hell.* For as there was a Law in being, of long use and great Authority in the World, as having been appointed and instituted by God himself, and authentically promulgated with great and awful solemnity, and dreadful appearances of the Power and Majesty of the most High, *Who* should dare to repeal this Law, and propose another in its room, that
could

could not shew undoubted Tokens of an indisputable Authority, and Commission from Heaven for it? *Who* could pretend to Preach a new Doctrine, and hope to prevail with the World to receive it, who was not inspired with a Divine Wisdom, which all the *Wit, and Learning, and Cunning Craftiness* of perverse and obstinate Men, *should not be able to gainsay nor resist?* *Who* should attempt to form Mankind into a new Society, prescribe them Laws and Rules of Life proper to such a Community, or hope on any reasonable Grounds to make it lasting and universal, without the Aid of a supernatural Assistance from above? *How* could the Gospel ever have been Preached to strange and Foreign Nations, if we had not first had the Knowledge of their Tongues? and who would have undertaken so great, and hazardous, and difficult a Work, at a certain, vast, and almost inconceiveable Labour and Expence, and with such very weak and uncertain hopes of any proportionable return of profit or success? *Who* would have attempted to travel over all the World, into Foreign Countries and Barbarous Nations, to expose themselves to innumerable dangers, and all the Oppositions and Persecutions, which the Devil and his Instruments, *the Rulers of the Darknes of this World*, could possibly raise against them; to deny themselves, *to spend and be spent on the service of our Faith, and not to count their Lives at all dear unto them, so they might but finish their Course with joy, and the Ministry*
which

*which they had received of the Lord Jesus, to testify the Gospel of the Grace of God (Acts. 20 24.) I say, how could all, or any of these great things be done, or so much as attempted or thought on, but by Men who were thus inflamed with the Fire of the Spirit, Endowed with a more than Humane Courage and Fortitude, to despise Dangers and even Death it self; and what is more than all, deeply affected also with a Zeal of true Christian Charity, and the tenderest compassion to the otherwise lost and miserable Souls of Men? It is by this means the Gospel has been Preached, and the Church of God planted and established in so great a part of the World; the Dominion of Satan broken and overcome, and the Kingdom of our Lord Jesus Christ, (which must conquer all Opposition, and before it be surrendered to the Father, is to beat down, and subdue every Enemy under its Feet) has been set up and advanced, and is still more and more encreasing, until the Consummation and End of all things. From hence lastly it is, that we ourselves, who live in one of the extreamest corners of the then known World, who among the rest of the Nations lay in darkness and in the shadow of Death; who were Aliens from the Common-wealth of Israel, Strangers from the Covenant of promise, having no hope, and without God in the World, were as early as the most, called out of Darkness into this marvellous Light, heard the glad tidings of the Gospel sounding in our Ears, and were brought out of the mists of Ignorance and Error into
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Light, and true Knowledge of God, and of his blessed Son, our Lord Jesus Christ. So that this is a Blessing to all the World, and common Benefit of all Mankind, which should never be forgotten, but ought to be had of every Christian in everlasting remembrance, 'tis that which all Men in some degree or other do participate of: For this is the true Light, which lighteth every Man that cometh into the World; which we should constantly pray to the Father of Lights, and the Giver of every good and perfect Gift, may be daily extended further and further to the darkest Parts and Corners of the Earth, that all Men may see the Salvation of God, that his ways may be known upon Earth, his saving health among all Nations.

Nor was it only these *Wonderful* and *Astonishing* Effects, these *Extraordinary* and *Supernatural* Events, and those Operations of this blessed Spirit which are of a more *Publick* and *Diffusive* Nature, relating in General to the whole Church, and the Planting and Establishing of the Christian Faith, that were produced and wrought by this Miraculous and Visible Descent of the Holy Ghost, but all his more *secret* yet *powerful* influences, all his most Heavenly and Gracious Inspirations, and all the Efficacy of the Means of Grace and Ordinances of the Gospel, and their tendency towards the Effecting that great End, for which they were instituted and appointed of God, they are all the Consequence, and the *standing and ordinary* Effects of that one *Extraordinary* and most stu-

pendous Effusion of this most Holy and Blessed Spirit, which we now so solemnly Commemorate; they are the lasting Benefit of that great and most invaluable Gift, continual Streams from that overflowing Fountain, and as necessary still for the Assistance and Comfort of every *Private* Christian, their help and aid in every difficulty and distress, as the Other was for the Church and for the World in General, and for propagating the Christian Faith or Doctrin in it. So that this Festival is on many accounts of the highest Consequence, and vast Advantage to the Church of God, very fit to be solemnly celebrated in *this City* of our Solemnities, antiently observed, by God's own Appointment and Institution, in its Type and Figure, *the Feast of Pentecost* in the Old Law, and is in a peculiar manner One of those Days and Solemnities which in my Text God is pleased to call by the Name of *Sabbaths*, and which he imprints his own Sacred Name and Authority upon, *Ye shall keep my Sabbaths, I am the Lord.*

x But beside this *General*, there is One more *Special* Festival Solemnity, peculiar to *Us* of this Place and Neighbourhood, which as I observed in the beginning, is this day also Celebrated by us; and that is, the *Opening of this Chappel*, erected by the joynt Endeavours, Expences and Subscriptions of several worthy Persons, intended for the Honour of Almighty God, and for the regular Celebration of his Divine Worship and Service therein. I need not observe, what

what every One in this Place sufficiently knows, the exceeding difficulty, or rather almost impossibility; for many of those who are most devoutly and religiously disposed to Worship God with any tolerable Conveniency in the Parochial Churches of these large and Populous Parishes, by reason especially of the late great encrease of Buildings, and therewithal, of the vast Numbers and Multitudes of People belonging to them; so that it was a most Worthy and Pious attempt, to do something towards rescuing Religion and Devotion from one common Excuse; and, it must be allowed, a very colourable pretext too many made for the neglect of it, by adding One more to the Number of God's Houses in this Great and Populous City, and providing so great an help and assistance for near Two Thousand Souls, *to come and worship and fall down, and kneel before the Lord their Maker*: If He were called *Worthy*, and it was look'd upon as an Effect of *his Love to their Nation*, and so proclaimed by the whole Body of the *Jews*, St. Luke 7. 4, 5. *Who built you a Synagogue* for the Exercise of the *Legal Worship*, what ought we to think of those, who have Built and Endowed a *Christian Oratory*, where the Word of God should be duly and sincerely Preached, his blessed Sacrament reverently and frequently administred, and Prayers and Praises daily offered up to his great and glorious Name? This ought in common justice to be believed by us to have proceeded from a pure Principle of Love to God,

God, of Zeal for Christianity, and of Charity and Compassion to the Souls of Christian People ; and must be acknowledged to be an Effect proceeding from the influence of the holy Spirit, and Author of all Good, the infinite Fountain, *in which* is formed, and *from whence* every good *Thought* and *Design* as well as *Action* does originally spring. *Thou didst well*, says God to *David*, 1 Kings 8. 18. When he had purposed and prepared to build an House and Temple for his Name, *Thou didst well in that it was in thine Heart* ; and we very *properly*, and I hope very *auspiciously*, celebrate the *Good Work* which our Eyes now behold, and which proceeded from that Good *Thought*, wrought within us by the Good Spirit of God, upon a day when we likewise most solemnly and thankfully Commemorate a great and wonderful Effusion of that same most Holy and Blessed Spirit, from whence, we must date and deduce the Original of every good, whether Thought, or Word, or Work, which has ever been produced in the Church of Christ, or in any particular Member of it.

This will also comprehend the second Branch of my Text, the Regard we ought to pay to Holy Places as well as Times, which is conjoyned with the Other, and has the same Divine Authority instampt upon it, *Ye shall Reverence my Sanctuary, I am the Lord*.

Among the many attempts of the Enemy of our Souls to draw us to everlasting ruin, and render the Doctrin of Christianity, and our blessed Redeemer's Merits

Merits and Satisfaction in vain and ineffectual to us, there are few of more dangerous and mischievous consequence, or which in these latter Ages have had a more constant, ~~the~~ happy, and fatal success, than his Endeavours to bring all sacred things into disregard and neglect, and to lessen the Reverence which the very Laws of Nature, and all the Dictates of right and unbiass'd Reason, prescribe to be paid to every thing that has the Name of God instampt upon it, or does in any peculiar manner belong to Him. Almighty God is the sole Original, and supreme Fountain of Honour, is not only *Most Holy* in Himself, but derives an *Holiness*, that is, a *Sacredness* and Separation from *Common* and *Other* Uses, on all those either *Things* or *Persons* that do immediatly relate and are Dedicated to Him, or have His Holy Name more particularly called upon them. But we live in an Age wherein the Difference between things Sacred and Profane is in the General *Wonderfully lessen'd*, and with too many quite *taken away and destroy'd*, and some Men are as free with the things consecrated and devoted to God, as with any part of their own Estate, as if He had convey'd them to you by some Original Charter, or authentick Grant and Surrender. But amidst this General over-flowing and irruption of the Impiety of these latter Ages; none have suffer'd more, with respect to the Reverence and Veneration due unto them, than *Holy Times* and *Holy Places*, dedicated to God, and set apart for his Worship and Ser-

vice. It is but a Melancholy Story to recount, and almost incredible to be believed, were there not too many undeniable instances of it, how ignorant the generality of People are, of the Nature and Reason of *Both* of these; tho' it be otherwise a very *knowing* Age, and tho' in this Place and Nation we have as great *Means of Knowledge*, and as frequent Opportunities of Hearing and Learning our Duty, (Blessed be God for it) as in any other Nation under Heaven. How many Holy-days are there in our Church's Calendar (and there be as few in Ours, as in any other well Constituted Church, that now is, or perhaps ever was Establish'd in the World, since our Saviour's time, and his Apostles) I say, how many Holy and Festival Days are there, which some will tell you they never heard of, and divers others, tho' they know the *Name*, yet they know little or nothing at all of the *Thing*, that is, either of the first reason of their Jurisdiction, or of the End and Design of their being still preserv'd and celebrated among us. And so the treatment which some give, and the little regard they shew to *Holy Places*, sufficiently betrays, either their want of *Understanding* what are the Rights of things religiously consecrated and devoted to God, and what regard and esteem they justly claim, or, which is a great deal *worse*, their want of *Reverence*, *Affection*, and *Devotion* towards the Divine Majesty, *Whose* those Things and Places are, and for whose sake alone this Honour and Regard is appropriated to them.

Now

Now the two Essential Branches of this Honour and Reverence due to Holy Places, are these. First, that we separate them from all other common or secular Uses; and next, that we treat them with that Decency and Regard as becomes their Relation to that supreme and awful Majesty, whose Name they bear, and have the Honour to be called by.

For the first; as the Nature of all Relative Holiness consists in a separation from private to sacred Uses, so when we consecrate a Place to God, we only solemnly separate it from every common and profane Use, and appropriate it to the Service and Worship of the Divine Majesty. The Legal Notion of *Holiness* was this *Separation*; and all words of *Sanctity* in the old Law, import a Place, a Person, or a Thing, *Separated* and *Divided* from all others of the like Nature, by way of Excellency or Pre eminence: And the first part of the Honour and Reverence we are to shew to all things, thus separated and devoted to God, is religiously to *Keep* them in this State, to distinguish them from all others of like nature with themselves, and to abstain from putting them to any Use or Employment whatsoever, inconsistent with, or unsuitable to, those Pious, Sacred, and Religious Ones, to which they were at the first most strictly and solemnly devoted.

But besides this *Negative* Reverence, as I may call it, the refusing to put them to any *Common* or *Profane* Uses, or indeed (without the last necessity) to any
Other

Other than those to which they were originally designed, there is likewise one which is called *Positive*, and consists in a due using them for the Ends and Purposes they were dedicated to, and a treating them with an Honour and Regard, suitable to the Holiness, the Dignity and the Excellency thereof. As these Places are devoted to the Worship of God, so they are best Honoured when we reverently Worship our Creator in them. They are not made for *shew* but for *Use*, and it is the *Use* of them that so highly Honours them, and justly makes them of that great regard and esteem with us. In vain do we lay out our Substance upon them, if we put them not to the *Use* for which they were intended; and according to our Using and Employing of them, we may expect to receive a Benefit and Advantage from them. But that we *may* reap this Benefit and Advantage by them, we must take heed also *how we Use* them, and *in what manner* we behave our selves in them. *Loose thy Shoe from off thy Foot*, says God to Moses at his appearing to him in the burning Bush, *Exod. 3.5. Loose thy Shoe from off thy Foot, for the place whereon thou standest is Holy Ground*: So Solomon, *Eccles. 5. 1. Keep, or look to thy Feet when thou goest into the House of God*. A word of Caution for our decent behaviour in God's House, wherein he has an immediate Right and Propriety, and where he is pleased in a very peculiar manner to be Resident and present among us. *Where two or three are gathered together in my Name*, says our
most

most Gracious Redeemer, *there am I in the midst of them*; St. Mat. 18. 20. We are here therefore to look upon our selves, as placed in the presence of the most High God, and to be more peculiarly under His Eye and Observation; that he looks down from Heaven, the Throne of his Glory, marking and beholding our whole Behavior; with what Humility and Devotion we offer up our *Prayers*, with what Diligence and Attention we hear his *Word*, with what Frequency and Reverence we approach his *Altar*, and present our *Sacrifices* and *Oblations* to him; that God is *Witness*, and all his Holy Angels are *Witnesses*, and so are also our Christian Brethren, who joy with us in our Worship, they are all *Witnesses* of our Carriage and deportment in the House of God; which ought surely therefore to be with Decency, with Gravity, and with a Devotion and Affection always agreeable to the several parts of the Service perform'd therein. When we *Confess our Sins*, and supplicate the offended Majesty of Heaven for Pardon and Mercy, we cannot do it in too humble a posture, nor should the Greatest or the Best of Men think themselves exempted from this most natural Expression of Homage and Submission, to *bow their Knees to the Father of our Lord Jesus Christ*, to *worship and fall down, and kneel before the Lord their Maker*. In our *Psalms*, and *Hymns*, and *Praises* of God, whether *Said* or *Sung*, whether in *Prose* or in *Verse*, the proper Gesture for this most High and Solemn part of Worship, is

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standing

standing upon our Feet; for we are commanded, *Psal.*
2. 11. To rejoice, or sing unto him with Reverence: And
 so the Holy Angels are represented in Heaven (for
 Our imitation, no doubt, and example, who aspire
 to be *Equal to the Angels*, and hope One day to have
 the same blessed Employment with them) they are
 represented I say as *standing before the Throne*, when
 they give Honour, Glory, Blessing, and Thanksgiving to
 God and to the Lamb, and are employed in the
 Lauds and Praises of the Divine Majesty. In *Hear-*
ing the Word of God, Read or Preached to us, we
 should sit with Silence, Gravity, or Attention; giv-
 ing all Diligence to hearken to it, to remember it,
 and be affected with it; to lay it up in our Hearts,
 and by frequent Recollection and reflecting upon it,
 to co-operate with the Blessed Spirit of God to its
bringing forth in us the Fruit of Good Living; and hav-
 ing a due influence upon our Life and Practice. Last-
 ly, in our presenting our Offerings and our Sacrifices
 to God, and receiving from him the greatest and the
 best of Gifts, and Blessed Body and Blood of his dear
 Son in the Holy Eucharist, we are to be *upon our*
Knees, in the lowest posture of Humility and Devot-
 ion; for a grateful Testimony of the high Honour,
 and invaluable Privilege we are thereby made parta-
 kers of, and in humble acknowledgment of our own
 utter Unworthiness of so Divine a Favour, and so
 inestimable a Benefit as is conferred upon Us.

These are the *Uses*, and these the Employments to
 which

which we should put the House of God, and the Place Dedicated to His Sacred Name; and such ought to be *Our behavior* in it, and in the several parts of the Divine Service perform'd therein. Which if *We* carefully and diligently observe, Almighty God will graciously accept of us, He will *receive* the offering we have humbly made him, he will be more immediatly present by the Attendance and Ministry of his Holy Angels, and even in *This Place*, Dedicated to him, he will vouchsafe to *Record his Name*; When we attend upon him he will favourably meet us, and *be in the midst of us*, and with larger Communications of his Grace and Spirit, *He will come unto us and bless us.*

But here it will be objected to me, that *This Place*, for a reverend Regard to which and Behavior in it, I have been so long pleading, is not yet *Consecrated*, nor Devoted to God, but remains the private Interest of the several Proprietors concern'd therein.

I answer, that although it has not as yet, (some Circumstances not permitting it,) nor *can* suddenly receive the solemn *Episcopal* Consecration, which may be also called the *Legal* Dedication thereof, yet it has a sufficient Consecration to Entitle it, from this day forward, to all that decent and reverend regard, which I have asserted to be due to the House of God, and to every thing which has *His Sacred Name* instampt upon it. For it is *sanctified* (as *St. Paul* speaks in another case) by the Word of God, and by Prayer. It

is

is Hallowed by the solemn Oblation of the most acceptable Sacrifice of the Death and Passion of his Eternal Son, here to be frequently Offered and Commemorated before Him ; and it is *so far* appropriated to His Divine Service, by those Worthy Persons, Whose the Legal Propriety is, that as far as in *Them* lay, (and a great deal *did* lie in *Them*) They have Dedicated and Devoted it, and *that's* a kind of *Consecration* of it, to the Honour, and Service, and Worship of the Divine Majesty ; under their Hands they have given it to God, and so peculiarly Assign'd and Transferr'd it to *Him*, that it may very properly be called *His* House, and *His* Temple, and he has a sufficient Claim to it, and a just Right and Interest in it ; and altho' it be not yet so publickly and authentically devoted, and ratified in due form, as in time we hope it will, by the solemn Act of His Chief Minister, the Bishop, yet I have sufficient Warrant in God's Name to Declare, that He does so far accept of what is already done, of the Gift and Oblation that has been here made, and chiefly of the Heartiness and good Will with which it was offered, as that He will meet us here when we attend upon Him, will favourably hear the Prayers and Supplications that shall from hence be duly presented unto Him, and will be *Pleased* with the Worship and Service that shall in this Place be decently, solemnly, and reverently performed.

It is therefore now the House of God, it is the Place

Place of his Publick Worship, and it is to be constantly kept and used as such. And Blessed be God, that we have lived to see this happy Day, the Primitive Zeal and Piety to revive, the Kingdom of God still to encrease, His Houses multiply, and the Fortresses of Religion and Virtue to prevail by degrees over the Nurseries of Vice, and the strong Holds of Sin and Satan; that as bad as the Age is, there be Persons in the World who dare own the having a Kindness for true Christian Piety, and a Zeal for God, and for the Honour and Solemnity of His Worship; who have shewn it not by empty Words but by real Actions; who have had the Courage to lay up some Treasure in Heaven, and given a conyincing Testimony, that they could trust Almighty God with their Substance as well as with their Souls: This is a Good Work, a pious and most Worthy Undertaking, and highly acceptable both to God and Man. They did well that it was in their Heart, but they did Better that they prosecuted it to effect, and brought it into Act and Execution. May God graciously accept their Offering, and reward their Piety: Bless Lord their Substance, and accept the Work of their Hands: Remember them O God concerning this, and Wipe not out their Good Deeds, which they have done for the House of our God, and for the Services thereof. What greater thing can a Creature do, what higher Privilege can a Christian enjoy, than to have both the Power and the Will, to do something for the Honour of his Lord,

and to promote the Service and Worship of his Creator? What better Redemption can we make of our Substance, than to do that with it which helps so much to the Redeeming of our Time, and to the spending it with Delight and Complacency in His House and Presence, *Whose Service is perfect Freedom*, whose Honour and Worship was the great End of our coming into the World, and the Enjoyment of whom, in his Ordinances here, and in his Glory hereafter, is the sweetest Employment, the most desirable Felicity, and the only true End of our Being.

And as This Place was Originally dedicated to the Worship of God according to the laudable Usage and Discipline of the Church of *England*, here happily by Law Established among us, let us by a strict adhering, and due Obedience to all the Rules and Orders of so Excellent a Church, endeavour to make *This*, a Pattern and Example to other Places, and shew to the World, how Beautiful an Aspect a Church may have, and how Excellent and Praise-worthy it may appear, when all its Divine Offices are devoutly and solemnly celebrated, its Prescriptions and Obligations duly complied withal, and every thing which she requires regularly and orderly perform'd. Decency and Order makes every thing Beautiful; and were but the several Orders of our Church Uniformly and Conscientiously observed, their Reason consider'd, and Her Directions pursued in the Course and Government of our Lives, how glorious a sight would this be,

be, how winning and engaging the Example, and how much more Effectual to convince Gain-sayers, and reclaim those who have the Misfortune to Dissent from her, than all the other Arguments in the World.

Let God therefore here be Worshipped *in the Beauty of Holiness*, and His Divine Service perform'd, with all the Solemnity and Decency we are able to Express: Let us take heed above all things, that by our own Personal Misbehavior and Imperfections, and living contrary to the Rules and Directions our Church has given us, we add not some shew of Justice to those most Unjust and Cruel Prejudices, with which many mistaken and deluded People are very unreasonably and most unhappily possess'd against it. Let us do our best to observe strictly the Advices and Directions plainly prescrib'd us, so plainly, *that he that runs may read them*: Let us always appear in this Place with one Uniform Devotion and Behaviour in the several parts of God's Publick Worship, that if those that are Strangers, *Unlearned*, or *Unbelievers* come into our Assemblies, they may, as the Apostle speaks, 1 Cor. 14. 24. from the Light of Nature and of Reason, yet glimmering in their Souls, and from the Decency and Order, which they shall here behold among us, *be convinced of all, be judged of all, and so falling down on their Face, Worship God, together with Us, and report abroad, that God is in Us of a Truth.*

But above all, and in order further to this great End, let Us, who have the happiness to live in so

Pure

Pure and Excellent a Communion, so exquisitely fitted to make us Holy here, and blessed for ever hereafter, shew that we are Members of the *Best of Churches* by leading the *Best of Lives*; let our *Sentiments* and our *Actions*, our *Profession* and our *Practice*, always go together and ever joyn and answer each other: *This* will be most Beautiful in the Sight of God, and most attractive of the Hearts of Men. Let us not only Commend the Church of *England* in our *Words*, but Adorn it by our *Lives*; *Profess* its Doctrine, but *Perform* it; *Approve* its Fasts and Feasts, but make a Conscience to *Observe and Keep* them. Let us with the earliest Converts to Christianity, when they were first formed into a Christian Church, continue daily in this House of Prayer, this Temple of the Living God; attending constantly on the Divine Worship, the Prayers and the Sacraments that will be Celebrated therein: *Rejoycing in Spirit* for all the good Things we are made hereby the happy Partakers of, *Praising God*, and having Favour with all the People; That as to that first, so to our present Church, to this particular One here, growing and increasing among us, he may vouchsafe to add the Best and the Most Worthy, the Devoutest and Most Exemplary Christians, such as by His Grace and Blessing, may here improve and increase in Piety, and such as hereafter shall be certainly and everlastingly Saved.

And now that we are going to the Altar of God, to Commemorate His infinite Love and Goodness to

us,

us, to present Him with the Sacrifice of our Souls and Bodies, and receive from Him Greater Communications of his Grace and Spirit into our Hearts, let us not forget, after our Praises and Thanksgivings humbly offered up to Almighty God in that great *Sacrifice of Praise*, for the inestimable Benefits vouchsafed to the World by the Death and Passion of his most dear and only Son ; For the Effusion of His Blessed Spirit in so extraordinary a manner upon the *first*, and *Continuing* its gracious Influences upon all the succeeding *Ages of the Church*, which we do this day so joyfully and religiously Celebrate ; and lastly, for *This* long desired Work of Piety, by His Assistance and Blessing now brought almost to Perfection in this Place, and which this day we first begin to reap the Benefit and Advantage of, I say amidst these our Praises and Thanksgivings for all those great and good things, which very justly call for our joyful and most thankful Acknowledgments, let us not forget to intermix our most fervent and devoutest Prayers at that most Holy and Solemn Place, for God's acceptance of Our Persons and Our Oblations ; that he would vouchsafe his gracious Presence to be always Resident, and continually Resting within this House, thus Built and Dedicated to his Name ; that he would fulfill to *Us in particular* the Promise made to his Church in General, that *where two or three are gathered together in His Name, there he will be in the midst of them* ; that all the Means of

Grace and Ordinances of the Gospel, *here* administred and participated of, may by the Influence and Operation of His Blessed Spirit, have a full efficacy towards the actual attainment of their great End, *the Bettering of our Lives, and the Salvation of our Souls*; that His Word spoken in this Place may have such success, that it may never be spoken in vain; that the Prayers and the Sacrifices which shall here be offered to His Divine Majesty, may come up always with acceptance upon His Altar, and bring down Health, and Blessing, and Salvation to us; and in particular *for Me* (who should be the most Ungrateful Person in the World to the Kindness and Goodness of those who have thought me Worthy of so high a Trust, if I should not use my utmost Diligence, and most Faithful Endeavours uprightly and conscientiously to discharge it) that you would joyn with me and for me, in that excellent Prayer of the Apostle, Eph. 6. 19, 20. *That utterance may be given unto me, that I may open my Mouth boldly, to make known the Mystery of the Gospel, for which I am now, in some sort, an Ambassador to you wards, that therein I may speak as I ought to speak, and in all things behave my self as a Minister of God, and to the furtherance both of my own, and of others Salvation.*

And then, after having fed our Souls with the Bread of Life, and refresh'd our Spirits with the Wine of Gladness and Cup of Salvation, after having Consecrated Our selves, our Souls and Bodies, those Living Temples

Temples of the Holy Ghost, to the Service and Worship of that Blessed Spirit, who has Honour'd us both with his Descent upon our *Heads*, and the Habitation or *Indwelling* of Himself in our *Hearts*; after having express'd our thankfulness to God, and our Charity to the Poor in the *Feast of Love and Charity* here provided and made ready for us, we may return to our Homes, as the *Israelites* did after the solemn Dedication of *their Temple*, and the Prayers and Sacrifices offer'd therein, *1 Kings 8. 66. Joyful and glad of heart*, for all the good things we have seen and heard this day; for the happy Sight our Eyes behold; for the Numerous Assembly which is here convened; for the Almighty's acceptance of the Work of our hands; for our present progress in Holiness and Piety, and our future Hopes of Happiness and Salvation. That we have here so decent and solemn a Place for the Worship of our God; that all Objections and Difficulties are removed, all Advantages and Encouragements given us, to pay our Devotions to our Almighty Creator, with all the Ease, and Freedom, and Cheerfulness imaginable; that we have not only a New Chappel and House of Prayer, but Prayers and Praises to be so frequently and even constantly offered therein to the Divine Majesty. How much are we *invited*, how strongly *engaged*, to frequent that Service, which is to be so continually performed and celebrated for us? How inexcusable shall we be both before God and Man, and to how little purpose was this Chappel erected, for our Ease and Accommodation in the Worship of our God, if we *Neglect* that Service, and intermit that Worship, which it is our unspeakable Advantage, our highest Honour, and most inestimable Benefit, that we are admitted to perform, and which, if we perform it as we ought to do, will not fail to carry us to the Blessed and Supreme Object of our Worship, the Original Beauty, the *Father of the Spirits of all Flesh*, whom having not seen we love, and whom having duly Worshiped with Reverence and Constancy here below, we shall see in Majesty and Glory above, enjoy God for ever
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his most Beatifical Vision, and with inexpressible Satisfaction, Pleasure and Delight, shall without Weariness, and without Intermission or End, *with Angels and Archangels, and all the Blessed Company of Heaven,* Worship and Adore for ever and ever.

And may that Holy and most Blessed Spirit, which this day Visibly descended on the Apostles, and has ever since continued with his Gracious Influences in the Church of Christ; and by whose Inspiration and Assistance *this* Good Work was first *began,* and since *carried on,* and brought to the perfection which we now behold: May He vouchsafe to Descend *into this Place,* and take up his Residence and Habitation therein; May he sanctify both the Gift and the Offerers of it, and make the Prayers and the Service that shall be here Perform'd, acceptable to God, and effective of our Happiness and Salvation: But chiefly may he vouchsafe to Descend into our *Hearts,* and make *Those* his Temple and his Residence; that we may more worthily offer up our Spiritual Sacrifices, and Consecrate again these *Temples* of Ours, these Souls and Bodies, Our Hearts and Affections, and all our Powers and Faculties whatsoever, to the Service and Honour of that Gracious Lord, who Created us, who Redeemed us, and who still continues to Sanctify and Bless us; that he may verify in Our Persons, what he so long ago, and so mercifully promised to the Souls and Bodies of Christians, 2 Cor. 6. 16. *I will dwell in them, and I will walk in them, and I will be their God, and They shall be my People: And I will be a FATHER unto you, and ye shall be my Sons and Daughters,* saith the Lord Almighty.

Now to God the Father, God the Son, and God the Holy Ghost, the Three most High, Equal, Inseparable and Coeternal Persons of the most Holy and Undivided Trinity, be ascribed as is most due, of Us and of all the World, All Honour, Glory and Praise, Might, Majesty and Dominion, from Henceforth, and for Evermore. Amen.

